

Special China Bulletin

Number Two



Sun Yat Sen and Family (in front of door) at Tsingtau Church and Chinese Local
Tsingtau leaders



Summer Class for Preachers and Students of the Bible Training School, Chetoo

THE CHINA COUNCIL

The China Council was organized by the Board to promote greater efficiency in the conduct of all the Missions under the care of the Board in China. The Council is composed of representatives of each of the seven Missions of the Board. The report for the year 1912 presents a comprehensive statement of the situation in China to-day. We quote some suggestive extracts:

"The Republic became a stupendous fact, and to the lasting honor of our beloved Church be it recorded, that its General Assembly, on May 23rd, 1912, convened at Louisville, Kentucky, was the first organized body in the West (so far as the writer knows) to formally congratulate the citizens of the 'newly established Republic' upon their 'new government which has its fundamental principles, liberty, both civil and religious equality, enlightenment and progress', and that the Chinese Christian Intelligencer, the organ in China of the Presbyterian Missions of the United States of America, in publishing, on October 2nd, the original text of the Assembly's deliverance and its Chinese translation, was the first to communicate to the Chinese people the recognition of the Government *de facto* by an organized million of intelligent foreigners, among whom are one present and one recent candidate for the Presidency of the United States. . . .

"The world has seen a wonderful change taking place in this ancient Empire of China brought about by the Revolution. Well may the world consider it one of the greatest movements in its history, whether there be considered the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests involved, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment.

"This movement may, by God's grace, if the Christian Church is faithful, result in the regeneration of a great nation. No change of institutions, of political principles, of social order or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. . . .

"We would note with profound gratitude the awakening of the Government students, their willingness to enter Bible classes and in some cases to ask their teachers to teach them the Bible. It is most important at such a time that we find in the Church that which satisfies their needs. We even hear that Dr. Sun and President Yuan have been considering the advisability of introducing the Bible into the curriculum of the Government Schools and of establishing a National Church. In any case, the thoughts of the leaders are upon foundation making, and surely the Word of God is the true foundation. We do not mean to say that everything is favorable. By no means. Proud hearts are not so easily won. Many are skeptical. Materialistic and atheistic books, coming in from the West, are poisoning the minds of multitudes. Surely our 'King's business' in the East 'requireth haste' and most earnest effort on the part of His Church."

THE OPEN DOOR

The gates of seventeen hundred walled cities previously closed, are wide open to-day for the missionary.

Everywhere foreign hats on neatly brushed queueless heads. Everywhere polite bows and tipping of these same hats for salutation. On New Year's morning (foreign New Year) a school of boys waved their caps and shouted in English to the teacher, "Happy New Year!" A year ago these boys were making salaams like so many old gentlemen.

At a Mission Conference preceding a meeting of Presbytery, a Chinese lady addressed the meeting for an hour on the subject of Girls' Schools. At the same conference, one of the elders, an educator,



The way they crowd in to see and hear, Shantung

spoke on the deficiency of the Confucian family life, enumerating marriage customs, treatment of daughters-in-law, tyranny of mothers, foot-binding and other evils.

At Peking, the Ching Hwa School, established by the Government, is educating young men who are to be sent to America to complete their education. These students are the picked men from intermediate schools all over the country. All the teachers are Christian young men. Indemnity money, returned by the U. S. A. to China, supports the school. This gives America a new asset in China—another open door.

AN HEROIC FIGHT AGAINST OPIUM

China is determined to do away with the opium devil. The Government has enacted a law making it a crime punishable with death, to use the drug, to plant the poppy from which the opium comes, or to interfere with Government officers enforcing the law. We quote a part of this remarkable document:

“The situation is clearly outlined in a remarkable petition which has been forwarded by the Presbyterian Synod of Manchuria, representing 30,000 Chinese Christians, to the British and Chinese Governments with reference to the total cessation of the introduction of Indian opium. . . .

“Opium has long been the bane of the Chinese people, wasting our resources and injuring our well-being. Several years ago the Chinese Government began to realize this weakness and to devise measures for reform. China entered into an agreement with Great Britain which consisted of ten clauses, the general purport of which was that if China succeeded in successfully suppressing the cultivation of native opium, then the import of the Indian drug into our ports would immediately be stopped.

"There has already been great progress in every province towards the prohibition of opium smoking and opium cultivation. Referring to the three provinces of Manchuria in particular, its traces have all but completely been obliterated. But it must be borne in mind that the Republic of China is still in its initial stages, and its organization is by no means complete. On our borders in out-of-the-way places there are admittedly men of no character who are making nefarious profits out of the drug; but they are few. This, however, has but little bearing on the main point. Inquiry will disclose that the overwhelming reason why there is still opium in the land is that for ten years the opium drug is to be permitted, and until the end of that period the inflow of the poison cannot be stopped. . . .

"We have also petitioned the Government of China with the same end in view, praying that the measures for suppression be rigorously enforced, and that the term for stamping out the drug altogether be still further reduced. And we have likewise approached the National Assembly, begging it to take into consideration, as a matter of the first importance, the best methods for the prevention of its cultivation."

"RADICAL" CHINA

It is interesting to be able to say "radical" of the Chinese. The Shantung Presbytery at its last session proved to be radical. The members of the Presbytery voted to cast out the Chinese Classics from the school curricula, and to adopt the Western style of teaching. A Chinese teacher gave a demonstration of the new education. The Presbytery appointed a committee of Chinese to disburse jointly with Americans all Mission moneys for native work.

There is a newly organized Chinese Church. Two members of the Tsingtau Church have given \$13,000 for land on which to erect a fine new building. The members of the Presbytery united in petition-



Beggars' Huts, Chefoo

ing the Government to do away with the dragon on all flags, coins, scales and stamps of the Republic.

In the Southern district of the Chefoo Field, in a market town called Ta Kwang, is a street chapel. Five miles north of Ta Kwang is a large temple on a high hill. In it are twenty to thirty priests ministering, four hundred acres of land are set apart for the support of the priests. Every Spring and Autumn there are large fairs held in the temple grounds in which theatricals and idol worship abound. The temple reaps a rich harvest. This practice has continued for centuries. Last Fall the gentry told the people who had gathered for the celebration that a new era had dawned. Ropes, chains and tools were procured and the idols were destroyed. The powdered clay of some of the images was carried to the fields to serve as a fertilizer. The silver found in the hearts of the idols was used to purchase blackboards which were placed in the former temple, now a school. The saying among the common people is, "The gods have fled from China. It is no use to keep the temples any more. We must have schools in their place."

THE GOSPEL AND NEW CHINA

Rev. Ting Li Mei, a former pastor of the Tsingtau Church, and trained in the Tsingtau Field, and later widely known as a successful Evangelist, is now in connection with the Young Men's Christian Association, Secretary of the Student Volunteer Movement in China.

In the City of Peking there is held an annual fair in the Chinese City. In this Chinese City is the round, blue-tiled Temple of Heaven where the

Emperor, as high priest of the nation, went once a year to worship and offer sacrifice. Last Fall, by the consent of the Board of the Interior, the Union Evangelistic Committee held daily preaching services in this ancient city of idolatry. "Him Whom the Emperor had ignorantly worshipped" was proclaimed with enthusiasm to the thronging crowds of the citizens of the New Republic. One hundred and fifty young men from the Government Schools in Peking, who had expressed a desire to study the Word of God, have been organized into a Bible Class.

A recent revival at Nanking University grew out of a prayer meeting. Seventy young men at once confessed Christ; nineteen more, who awaited only the consent of their parents, have since united themselves with the churches,—eighty-nine in all. No evangelists from the outside were present, the meetings being conducted entirely by the instructors in the University. The testimony of one of the young men in the Nanking University is as follows: "For about four years my heart has been a battle field, as Jesus Christ and Satan have been struggling for possession of it. Jesus has won the victory. From this time forth I am a follower of Jesus Christ. That which has made me want to be His follower is His teaching that we should love all men as ourselves."

At Lien Chou, the scene of the martyrdom of missionaries in 1905, crowds gather to hear the Gospel. The chapels are all too small. "The people are turning Christians at Lien Chou," was a statement made recently to a missionary. In one district \$1,500 was subscribed by a group of Christians for the new church building.

Sun Yat Sen visited Tsingtau in November, 1912. The merchants and various trade guilds arranged for feasts, conferences and important

gatherings to welcome China's most distinguished son. Sunday was the day set apart for these festivities. Sun Yat Sen insisted that all these gatherings must be postponed until Monday. He came, he said, to see the Presbyterian Christians at Tsingtau who had done so much for the Republican cause. He dined with them. We print a photograph of the little group.* On the Sabbath Day he preached in the Presbyterian Church. The Gospel has great opportunity in the New China Republic.

The Korean Church sees the opportunity in China. The Korean General Assembly, which met in September, 1912, authorized its Board of Foreign Missions to negotiate with the Shantung Presbytery for a preaching centre in East Shantung. A district populated by one and one-half million people has been assigned to these noble Korean Christians. The fires of affliction through which the Korean Church is passing serve only to revive the pure gold of mission consecration.

Shall the American Church do less than the Korean?

* See title page.

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New Church at Kam Ee